

Obituary Notice of the Rev. Dr. Charles Porterfield Krauth. By F. A. Muhlenberg.

(Read before the American Philosophical Society, March 16, 1883.)

Both sacred and profane history is largely made up of biography. It is true, great events are also therein described, as intimately connected with the life of man ; but human beings themselves have ever been a more interesting study, than the changes produced by their agency. Man is the most luminous point, in the prose, or poetic narratives, found in the literature of all nations. His successes, his triumphs over obstacles, material and spiritual, as well his reverses, have been handed down, to successive generations, to imitate or avoid. Nations, civilized or uncivilized, have exalted through their bards, historians and orators, the fame of those, most eminent among them, in the varied departments of human enterprise or ambition, and have deposited these accounts in their archives, that the memory of their noble deeds might thus be perpetuated. The intuitions of the race have thus prompted them to pay a proper tribute to the divine and eternal in men. Thus the example of those most distinguished for their virtue, their learning, their benevolence, their skill, has always been a beacon light, to "allure to brighter worlds, and lead the way."

Such principles have, no doubt, influenced this venerable and honorable Society, to adopt the rule of having an Obituary Notice on the decease of one of its members. In accordance, therefore, with the wishes of this Society, and by the request and appointment of its honored President, we have prepared the following sketch of our lately deceased, much beloved, and illustrious member, Charles Porterfield Krauth.

The subject of our sketch was born in the town of Martinsburg, Va., March the 17th, 1823. His father was the Rev. Charles Philip Krauth, at that time pastor of the Lutheran Churches of Martinsburg and Shepherds-town, Va., and his mother's maiden name was Catherine Susan Heiskell, of Staunton, of the same State. Charles Philip Krauth was a native of Pennsylvania, having been born in Montgomery county, and was carefully educated in private in Greek, Latin and French by his father, who had emigrated to our State from Germany, in the capacity of teacher and organist, being a member of the German Reformed Church, whilst his wife was a Lutheran, and a native of this country. After the completion of his preparatory studies, under his father, having a preference for medicine, he pursued, for a time, his medical studies, as a pupil of Dr. Selden, of Norfolk, Va., and attended one course of lectures in the University of Maryland. From a conscientious change of views as to his duty, he abandoned medicine for the ministry, became, first, pastor of the churches in Virginia already mentioned ; then in 1827, of St. Matthew's Lutheran Church in this city, whence he was transferred, in the year 1833, to Gettysburg, Pa., to become "Professor of Biblical and Oriental Literature," in the Theological Seminary of the Lutheran Church, there located,

and subsequently was elected President of Pennsylvania College, at the same place, in which useful and important positions, he labored with great fidelity and success, until his death in the year 1867, in the 71st year of his age.

The life, employments, and character of the elder Dr. Krauth, had so much to do with the usefulness and exalted fame of his son, Charles Porterfield Krauth, that the writer felt it to be necessary to give the above particulars with reference to him, and to append a few statements from some of those who knew him best, in regard to his extraordinary ability and excellence. In this way, we can obtain clear views of the genial and ennobling influences under which the younger Dr. Krauth was reared.

One of his most intimate friends, long associated with the father whilst he was President of Pennsylvania College, in an interesting sketch of his life, says of him: "A character so near perfection, a life so almost blameless is seldom found. He was one of the purest and best men that ever lived." Another friend, now Professor in Columbia College, gives us this estimate of him: "For me his character possessed attractions perfectly irresistible, and I loved him with an intensity that beggars description." A third gentleman, who spent a week with him at a comparatively early period of his life, remarks: "His conversation was so instructive, his counsels were so wise, his manners were so gentle, his spirits so buoyant that I learned more practical wisdom than in any other week of my life." It was the good fortune of the writer to know, and be intimately associated with this eminent man, for seventeen years; and it gives him pleasure to testify to the accuracy of his scholarship, soundness of judgment, keen perception, warmth of heart, eloquence of speech, nobility of nature, and eminence of Christian character. "He had," to use the terse language of a writer in Johnson's Encyclopedia, if I mistake not, his own son, recently deceased, "every quality which ensures a large distinction, except ambition."

Born of such parents, surrounded continually, from his earliest years, by such favorable influences for the improvement of his intellectual and moral powers, we have no difficulty in recognizing the cause, and in predicting, from such antecedents, the certainty of the future eminence of our lamented fellow-member. He had the same eminent endowments of his revered father, in an intensified form; the same keenness of perception, eloquence of speech, soundness of judgment, richness of imagination, and warmth of heart. Through his mother, he was, perhaps, also gifted with a vivacity greater than that enjoyed by his father. He thus united in himself the sober self-control of the Pennsylvanian, with the sprightliness and exuberant emotion of the Virginian. These native endowments were expanded also by early and constant companionship with his father, "who knew all literature," and his profoundly learned friends, "who knew all philosophy," and access to, and use of the valuable library he possessed. In society, as well as in the case of individuals, auspicious influences for growth, become cumulative, and a maximum good result is the product of

their combination. Children often thus exceed in eminence illustrious parents, by the possession of accumulated endowments, and the faithful use of increased opportunities of culture.

The son continued under the more immediate care of his father during the remainder of his ministry at Martinsburg, his pastorate in Philadelphia, and the earlier years of his residence in Gettysburg. After the removal of his father to the latter place, he became a student in Pennsylvania College, and was graduated there in the year 1839, in a class of fourteen members, most of whom are now deceased,

As the bud conceals within itself the beauty of the future flower, so do the unfolding powers of the youth foreshadow the direction, and extent of the excellence of the fully developed man. From personal recollections, but chiefly from letters from some of his yet surviving classmates, and intimate friends, we can say something of the peculiar traits of character he exhibited when he was a student in college, or in his boyhood; for he was still a boy, at least in years, having become a college graduate, when he was but sixteen years of age.

The writer spent one session of a collegiate year at Gettysburg, fifty years since, with him whose earthly career has so recently terminated in such golden radiance. He cannot speak very confidently of him at that time, for in consequence of being older in years, and having removed to another institution, he was but seldom thrown into his society. Memory, however, still retains the image of his personal appearance, a frail, attenuated form, apparently destined to a brief period of existence. He is not able to speak, from his own personal knowledge, of his intellectual peculiarities, for the reasons already mentioned, and because, at that period, when he was about ten years of age, they had not yet been sufficiently displayed to form any satisfactory judgment. He can affirm this much of him, that he never thought at that time that he was destined to survive long, or to attain such extended and deserved fame in letters.

The writer's deficient knowledge is fully supplemented by letters which are before him, of his fellow-students and classmates, in which he is graphically presented to us, as he appeared to them. One of these, now a Doctor of Divinity in the Presbyterian Church, speaks of him, "as having inherited some of his father's easy-going disposition, but capable of great passions, and great efforts," "fond of fun," "an inveterate punster," "sarcastic," having "a ready and comical trick of exaggeration," a great lover and declaimer of Shakespeare, and of large literary culture. Another classmate, the Rev. Dr. Charles Hay, of the Lutheran Theological Seminary at Gettysburg, in a letter to the writer, in which he says, "they were boys together, and bed-fellows for a year," speaks of his departed friend in the most kindly manner, and gives a very satisfactory account of his whole student life. The whole letter would be useful in print, but the limits to which we have to confine ourselves, will allow us only to quote so much of it as will be sufficient to give us a clear idea of his intellectual peculiarities at that period of his life. He remarks: "The cast of our brother's

mind was metaphysical. He delighted in the English studies of the college course (with the exception of mathematics), and in these easily distanced his seniors, some of whom numbered twice his years. He was a voracious reader, devouring with avidity almost every thing that he could lay his hands upon. Thus absorbed, he became oblivious to the lapse of time, and was frequently, we may almost say, habitually negligent of the proper preparation for the regular recitations. * * * His mind worked with amazing celerity, and his fund of general information was remarkably extensive in one so young. * * * The drudgery of routine was always distasteful to him, and he had often, in the recitation room, to be aroused from a reverie, into which his poetic fancy had led him away, as into the dreamland, where he loved to linger. With a keen sense of the ludicrous, he seemed unable to resist the temptation to make sport of the unfortunate weaknesses and blunderings of the less active minds around him. The youngest in a large class * * * he found abundant opportunity for the display of his lively wit, which, with all its native kindliness and playful geniality, was sometimes the reverse of welcome to those at whom it was aimed." Those who had constant opportunities of seeing Dr. Krauth in his subsequent life, will recognize the coincidence of this accurate portraiture of his early life with the features of character he displayed, almost to his dying hour, the only difference being that they were placed more under the control of reason, and their rough edges had been removed "by his native kindliness," made more kindly, by continual advances in Christian principle and love.

His collegiate career was now closed, and it was necessary for him to decide upon a profession, in which he might more usefully employ his native and improved capacities. I do not think he was long in coming to a conclusion; for two years before his graduation, in connection with the dear friend already named, he had determined to devote himself entirely to the service of the Redeemer, and had been admitted, by the rite of Confirmation, to the communion of the Christian Church. On the occasion when these two interesting youths made up their minds to take this decided stand, Dr. Hay remarks that the elder Dr. Krauth, intensely interested for the welfare of his son, made a most fervent prayer in their behalf, and he gives his conception of it, by exclaiming: "Such a prayer!" And the same thing is alluded to by another, well acquainted with the facts, who remarks: "Many there are who will never forget that prayer. * * * A prominent lawyer in the State, and an elder in the Presbyterian Church, ascribes his usefulness to the influence of that prayer." The elder Dr. Krauth was inimitable for the fervency and pathos of his supplications on all occasions.

This first determined step of the son on the side of Christianity, in connection with the instructions, wishes and prayers of his venerated father, prepared the way for the second, the devotion of himself to the church in the ministry of the gospel. The loving father of our lamented friend experienced greater joy, without doubt, in this determination of his son

to devote himself to the holy and responsible office of the ministry, than did Philip, of Macedon, when he counted himself happy, not so much on account of the birth of a son, as because he had an Aristotle to conduct his education. Acting in accordance with this purpose, the subject of our notice entered the Theological Seminary of the Lutheran Church, at Gettysburg, as student, and finished his theological course, in the Institution in which his own father was one of the professors, in the year 1841, and first was licensed in the same year to preach the gospel by the Synod of Maryland; and then ordained, by the same ecclesiastical body, to the holy office of the ministry, when he was but nineteen years of age.

The preparatory stages of his education are now over, and he enters into the arena of conflict. Nearly one-third of his life, as we now know, had been passed in the work of preparation; the remaining two-thirds were to be spent in more active efforts for the good of others; in the further development of his powers, and in extending his studies in new and more difficult fields of intellectual toil. As we intend to contemplate his successful efforts, during this latter period, as preacher, editor, theologian and philosopher, as well as his estimable qualities as a man, we regard it to be both useful and necessary, before proceeding with the consideration of the topics, to give a condensed summary of the facts with reference to the positions he occupied, whilst discharging these different offices.

His regular *pastorate* of Lutheran churches extended from 1842 to 1868; at Baltimore from 1842-47; Martinsburg, Shepherdstown and Winchester, successively from 1848-55; Pittsburg, 1855-59: St. Mark's, Philadelphia, 1859-64; St. Stephen's, in the same city, 1866-68, including ten months spent in the islands of St. Thomas and Santa Cruz, West Indies, and a short temporary service at St. John's Lutheran Church, Philadelphia, in the absence of the regular pastor. Though not a regular pastor after this period, he continued to preach, when requested, throughout his life. He was elected "Norton Professor of Systematic Theology and Ecclesiastical Polity," in the Lutheran Theological Seminary at Philadelphia, in the year 1864; "Professor of Intellectual and Moral Philosophy" in the University of Pennsylvania in 1868; Vice-Provost, in 1873; the subject of Logic was added to his chair in 1874, and that of History in 1881; and these positions he held with distinguished ability until his death.

Besides these positions as professor, he was editor of the "Lutheran and Missionary," from 1861-66; Trustee of the University of Pennsylvania from 1866-68; President of the General Council of the Lutheran Church 1870-80. He was likewise a Member of the Oriental, Philosophical and Historical Societies of this State; and also of the Committee for the Revision of the Scriptures. In each and all of these important positions, his profound learning and wisdom were eminently useful, and greatly appreciated by his distinguished associates.

A few particulars, of a more private nature, are here also added, to give this part of our sketch completeness. He was twice married; in 1843, to Miss Susan Reynolds of Baltimore; and in 1854, to Miss Mary Virginia

Baker, of Winchester, Va. The degree of D.D. was conferred upon him, by Pennsylvania College, in 1856 ; and that of LL.D., by the same Institution in 1874. He spent the summer vacation, in the year 1880, in Germany ; gathering information, and visiting places, for a Life of Luther, which he had been requested, by the Church to which he belonged, to prepare ; but which we deeply regret he did not live to complete ; the same period in the summer of 1881, he was visiting Canada, for the benefit of his health, during which time he wrote his, "Cosmos," the last one of 1882 he was at Mt. Desert Island, on the coast of Maine ; and his death occurred, January 2d, 1883.

It will be seen, from the preceding particulars of his life, that his labors were divided between two professions, often either permanently, or temporarily conjoined, in aim and usefulness closely allied with each other, that of the ministry and professor in institutions of learning and religion. Whilst our friend had qualities of mind and heart to make him useful, in either of these professions, he frequently informed me, that he much preferred the chair of the professor to the pulpit. Nor was this owing to the fact, that his pastoral labors and pulpit efforts had not met with the approval of the people, or had been wanting in success ; but because he believed, that the sphere of influence for good was wider in the former, than in the latter.

We know, from the best evidence, that both in the country, as well as in the city, in the congregations he served, he was highly honored for his ability in the pulpit ; and greatly esteemed and beloved for his personal character. With increase of years and experience, he gave increasing satisfaction, and acquired additional fame. A few, it is true, found fault with the peculiar tones of his voice, and peculiarities of attitude, in his early ministry ; and some, at a later period, with the labored character of many of his written discourses, but his greatness was generally recognized.

These slight defects of manner disappeared with increase of years, so that the tones of voice and mode of delivery became agreeable, and little open to censure. He preached both with, and without a manuscript. His written discourses displayed more fully his imaginative power, beauty of expression, and the depth and extent of his learning ; but his unwritten ones, the pathos and force of the eloquent orator. When he spoke without notes, his words were, like those of his excellent father, who always used this method of preaching, for the pleasure and edification of the people. It was then, that "the common people heard him gladly," whilst his written discourses were better adapted to a higher grade of hearers. The latter class of auditors were carried away with admiration for his learning and great ability ; whilst the former were instructed and deeply moved, by the glowing words which welled forth spontaneously from his loving heart. The writer recalls to mind four separate occasions, especially, when he had the pleasure of listening to his preaching. The earliest one was in the year 1864, during a rebellion of the students in Pennsyl-

vania College, against the Faculty of the Institution, on account of dissatisfaction with the distribution of college honors. The theme selected by the speaker, on this occasion, was the conduct of Rehoboam, in listening to the advice of the young men, instead of being guided by the counsel of the more aged, whereby the kingdom of Israel was rent into two parts. The subject was handled with such excellent judgment, and great power, that its effects were very marked upon the minds of the intensely excited youth; and contributed largely in bringing them again under the control of reason and Christian principle. Another very elaborate sermon, on the distinguishing peculiarities of the Lutheran Church, marked with all the profundity of thought, copiousness of illustration, vigor and beauty of expression, which are found in his written and printed sermons, the writer heard with great satisfaction, on two separate occasions; when it was listened to and admired by the large audiences, before whom it was delivered, with enraptured attention. The last two, however, which were delivered without notes, and without much previous preparation, made the greatest impression upon the mind and heart of the writer; one, descriptive of the mission of the Saviour, based on the passage: "He went about doing good;" the other, within quite a recent period, explanatory of the verse: "the whole creation groaneth and travaileth in pain together until now." This was a grand effort, and was upon a subject which seems to have been, at this period of his life, a favorite one with our departed friend, for it is alluded to in one of his last literary publications, the "Cosmos," in the two following stanzas:

" Yet the world we may not love,
Melts into a happier day,
When at God's transforming word
Sin and death shall pass away.

Oh, for that transcendent change
Which her bridal shall recall,
And with robes of spotless white
Cover o'er her crimson pall."

There are, lying before me, quite a number of his printed discourses, sermons and essays, in volumes appropriated to such literary productions, belonging to different periods of his pastoral life; they all present the same general features of excellence, and defects. They are full of inventive and imaginative power, display great extent of reading and profundity of thought, but sometimes, owing to the neglect, perhaps, of mathematical study during his collegiate course, are deficient in perspicuity, by a too abundant accumulation of particulars, or variety of illustrations. This characterizes more especially his earlier writings; after he turned his attention more fully to philosophical study, there is a marked improvement, in precision of statement, perspicuity and terseness of expression. Our limits will not allow us to quote any passages in proof of our assertion.

The *pastoral* life of our fellow-member prepared the way for his profound studies, as a theologian and theological professor. Circumstances

might have so influenced him, as to have conducted him on to the further cultivation of the imaginative and poetic element of his nature, as it was manifested in his collegiate life, and in his first sermons ; but he was led by what we might call an accident, but which, no doubt, was the providence of God, to the more complete improvement of the rational faculty ; and then he was turned aside into the domain of logical and speculative theology. In the list of his published writings, during the period from his ordination to the ministry, to the time of his election to the theological professorship, numbering twenty-six, more than half of the entire number are profound papers on theology and psychology. In one of them, written in 1858, which contains an account of the bibliography of the Augsburg Confession, there are twenty pages of the "Evangelical Review," taken up with the list of titles of books on the subject, one hundred or more in number, all, or most of which, he had in his own library. He must have had at that time, the idea in his mind, for some reason or other not known to us, that he was to be distinguished as a theological professor ; and with a view to this, had already commenced collecting that valuable library, in this special department, which at his death amounted to 14,000 volumes, and had cost him \$30,000. Many of these papers, on the, "Relation of the Confessions to the Reformation ;" the "Lord's Day ;" "The Mass ;" "Liturgies," &c., were modified, improved, and inserted with his latest views, in his greatest and best book : "The Conservative Reformation," which first appeared in the year 1871.

How this particular direction was given to his studies, we are taught by one of his friends, whom we have already quoted. He remarks, that he asked on one occasion, the elder Dr. Krauth, how his son, "the poet and preacher," was changed into "the theologian and controversialist," and he replied, that it was owing to the fact, that he had presented to his son "Charles," a copy of Chemnitz, who was a distinguished Lutheran theological champion, in the era of the Reformation, against the dogmas of the Roman Catholic Church, as laid down by the Council of Treat. This, so far as known to us, was the first stimulus given, for the intensified development of his native turn, for speculative truth. The same kind of studies was pursued, and the same kind of writing continued also during the five years, from 1861 to '66, whilst he was editor of the "Lutheran and Missionary." And though the poetic vein often re-appeared in him, in all the subsequent years of his life, and was exercised in the composition of fugitive pieces of poetry, either original or translations, the burden of his work was of a controversial character, on the subject of liturgies, divergencies of theological belief and kindred matter, during all this time. These discussions were conducted with amazing skill and learning, and with a wit and power of expression, sometimes tinged with severity, unequalled in the Church ; and which always silenced, if they did not convince, those who were opposed to him. His words, during the heated controversies, which prevailed in the Lutheran Church in America, in the five years of his editorship, were like the arrows, sent into the Grecian

camp, by the "god of the silver bow." Hundreds of such polished shafts were sent, with convincing and controlling power, during each week of the period of his editorship of the "Lutheran and Missionary."

Brought thus to the front, by his studies, and his positions of influence, he was not long in realizing the dream of his early ministerial life, if we are right in our supposition, for in the year 1864, he was elected to the position of "Norton Professor of Systematic Theology and Ecclesiastical Polity," in the Theological Seminary of the Lutheran Church, in Philadelphia. He had now ample time and opportunity for exercising his skill in theological dialectics. Additional articles of the same kind were published, with those which had appeared at an earlier period; and the culmination of his work in this department took place, when he prepared and gave to the world, in a grand volume, his "Conservative Reformation," to which allusion has already been made.

This volume demands more than a passing notice, for it is the noblest monument of his vast theological learning and dialectical skill, immense acquaintance with the whole field of literature, and of his intense love for the faith and church of his forefathers. Besides this, it has other points of interest. One of these is stated by the distinguished author himself in the preface. In the Lutheran Church, both of the Fatherland and this country, there have always been two parties; one more liberal in the interpretation of the Confessions; the other more strict, allowing no deviation, in the smallest particulars, from the standards of belief. The Doctor, with great candor, acknowledges, as is known to most of the older ministers of our Church, that he once occupied a position entirely divergent from the views he defends, in this splendid volume. Thus he speaks: "No man can be more fixed in his prejudice against the views here defended, than the author himself once was; no man can be more decided in his opinion, that those views are false than the author is now decided, in his faith, that they are the truth. This decided change from laxity, to strict conformity with the old Lutheran faith, as it is sometimes called, was permanent with him, and he maintained it with unvarying consistency, until his departure from the Church Militant to the Church Triumphant. Again, the author shows that he has changed his views with sufficient reason, for all the prominent doctrines of the Lutheran Church, as presented in the Augsburg Confession, are discussed with great skill and independence of judgment, and in connection with this chief symbol, the subsequent ones are not overlooked. It is a complete defence of the whole system, with that independent survey of the field for himself, for which the author was noted, for he could truthfully quote, as applicable to himself, the sentiment of the Roman poet: "Nullius in verba magistri."

The subjects of Baptism, Original Sin and the Lord's Supper, receive the most extended and varied discussion, because the most difficult, and the most frequently assailed by others. It is not generally known, that

the Lutheran Church has a mode of presenting these subjects, in her judgment in accordance with the Scriptures, which require careful and discriminating study to understand, as is sufficiently proved by the mistakes into which men of the highest ability in some of the other Christian denominations have fallen, in the attempt to state them as they understand them.

The mode of the Saviour's presence in the Supper; the doctrine of the "communicatio idiomatum;" the union of natures in the person of the Redeemer and consubstantiation, which the Lutheran Church is said to hold, but does not, have especially been the occasion of the grave mistakes made by the gentlemen to whom reference has above been made. They are known and believed by those only who have been brought up in the Lutheran Church, but they require profound acquaintance with the subject, and native and philosophical acumen, to defend them against objections, without falling into error. In this field, difficult though it be, our friend showed himself a complete master, and the careful study of these profound subjects is visible on every page. The volume contains several elaborate chapters, prepared years before, designed specially to correct the mistakes made on the above subject, by learned Doctors of Divinity in sister churches.

The chapter also, on the history of the "Formula of Concord," which was prepared at a later period than some of the others, is exceedingly well fitted to show the solid theological learning, superior penetration, and independence of judgment of our gifted and diligent associate. It amazes me whenever I read it, to see how he unravels the tangled history of the theological controversies which agitated Germany, during the latter part of the sixteenth century, and how he follows, with clearness of intellectual vision, the intricate thread of truth, with which he started, to its final issue in the adoption of this Symbol. It pleases me to find, that he does not condemn, where others bitterly condemn "the gentle Melancthon;" who had, by his laudable, though sometimes mistaken desire for peace and aversion to controversy, given occasion to some of those acrimonious disputes. Yet, with all his high regard and esteem for this fine scholar and excellent man, he is not blind to his faults, but censures him when he thinks him deserving of it. It is easy to see that the writer is guided in his judgment by the love of truth, and not by prejudice, and Melancthon fares better in his hands, than he does, with many of his own countrymen and contemporaries. This was a fine field, for the exercise of that "speculative" mind, with which Providence had endowed the author of this volume, and which is displayed in it, with such happy results.

The independence of our able friend is shown also in an article, which he prepared during his ministerial life in the year 1857, on the Lord's Day, which does not appear in this volume, but which must be alluded to, because in it he expresses and defends views which do not harmonize with

those of many of the German theologians, but which he defended, as in accordance with the teachings of Luther and the Confessions, and which he continued to hold, as he informed me near the end of his life. We are not able say why it was not published with the others, possibly he did not think it necessary to put it into this more permanent form. Some of the German theologians so explain disconnected statements of Luther, without taking them as a whole, that they dissipate altogether the divine obligation with reference to the observance of the Lord's Day. Not so our friend. We allow him to speak for himself. "If Germany has not enjoyed a Christian Sabbath, it is because she has refused to follow what the principles of Luther would have given her. The Sunday of Luther is an entire day, not a half-day ; not a morning for the church and an afternoon for the beer saloon or the dance, or the idle saunter ; but a day for holy works ; and holy thoughts ; a holy day, not a holiday. Neither the Augsburg Confession, nor the greatest theologians of the Church of the Augsburg Confession, denies the divine obligation of the Christian Sabbath. * * * Divine in its generic origin and obligation, and apostolic in its specific determination."

There is one delightful chapter of the book which has but little of a controversial character in it ; it is a solemn requiem of praise in honor of Luther, from almost every land of Christendom. The instrument selected by God, for the great work of the Reformation, is the hero, who has caused their strings to vibrate, in such perfect unison. No where else can there be found such a collection of literary gems, bearing upon this one point. The writer's soul was aglow with admiration and love for Luther, when he wrote this admirable chapter, and after the full array of testimonies of the most illustrious characters in his behalf, he closes the subject with these striking words : "Luther abides as a power for all time. His image casts itself upon the current of ages, as the mountain mirrors itself in the river at its foot—the mighty fixing itself upon the changing."

We may safely say, in passing from this volume, to the consideration of his last publications on another subject and in a different sphere of his useful and honorable toil, that no one can read it without reaching the profound conviction that the author of it will bear favorable comparison with the ablest theologians of this or any other land. Little else can be said of it, except to express admiration of its merits ; if we may be allowed to say anything of a contrary nature, we would merely repeat a remark already made, with reference to some of his earlier writings, that his logic occasionally is wanting in perspicuity, from an excessive accumulation of particulars, and now and then he exceeds the bounds of truth by indulging that vein of his complex nature, alluded to by one of classmates, "a ready and comical trick of exaggeration." A single illustration will sufficiently explain our meaning. Thus he speaks of sects : "The insect-minded sectarian allows the Reformation very little merit, except as it prepared the way for the putting forth, in due time, of the particular twig of Protest-

antism, on which he crawls, and which he imagines bears all the fruit, and gives all the value to the tree. * * * The Reformation, as they take it, originated in the divine plan for furnishing a nursery for sectarian Aphides."

His native fondness for speculative truth, together with his studies in connection with theology, which, from the standpoint he accepted, almost necessarily involved the study of philosophy, prepared the way for his last position, Professor of Intellectual and Moral Philosophy in the University of Pennsylvania, to which he was elected in the year 1868; the subject of Logic having been added to it in 1874. In some of the articles of the "Conservative Reformation," he shows his large acquaintance with the foremost philosophers of the English and Scotch schools, such as Mill, Hamilton and others; and his fondness for studies of this kind, led him to publish an edition of Fleming's Vocabulary of Philosophy, eight years before he was elected to the post of professor. If we mistake not, the attention of some of the Board of Trustees was first directed to him, on account of his prominence among the Lutheran pastors in Philadelphia, and thus he was elected trustee in 1866, to represent the Lutheran Church, and the ability there displayed, and the acquaintance made with its members, and especially with Dr. Stillé, the Provost of the Institution, to whom it owes so much, his warm personal friend, shortly afterwards elevated him to the responsible position he occupied in it, which, with other additional duties and offices, he continued to discharge and to hold until his death.

The department of Philosophy was the chief one, in which such volumes as Hamilton's *Metaphysics*, Berkeley's *Philosophy*, Whewell's *Morality*, Butler's *Analogy*, constituted the text books, which made the basis of his instruction, and through which he exerted a wide and lasting influence on his pupils. For the use of his department he edited Berkeley, and enriched it with notes of great value, from all the different schools of philosophy among Christian nations, which appeared in 1874; and at the same time republished in the same way, with a very learned introduction, Ulrich's *Strauss*. Through these publications, and his lectures to his classes, from year to year, his reputation as a philosopher became as great in our land as in the department of theology. He was frequently appealed to as the highest authority in questions of a philosophical nature, and it was easy to anticipate from the instructions of his able and excellent father, and his own subsequent studies in theology, what position he would take in this vast and intricate field of speculation. These two things dominated his views. Philosophy had been settled in his theological studies, for we find the principles of Butler, Berkeley and Hamilton, presenting salient points in these earlier investigations. He was, as we might have expected, from such antecedents, an "Idealistic Realist," to quote the words of one of his favorite pupils, who understood well his views, and a philosopher of decided Christian character. It was his great aim to infuse these principles into the minds of the students of the University whom he instructed in successive classes for almost fifteen years, and upon whom he left the

indelible marks of his power and varied learning. He has left behind him no regular system, and this is a matter to be regretted, except so far as it can be gathered from his annotated works, and the notes and recollections of his pupils. These, with his favorite authors, in this department, will always show us the genuine Christian philosopher. Butler's Analogy was one of his favorite books, we see its principles brought out in his discussion of Original sin; in his Introduction to Strauss and in his last poetic effusions, and we are gratified to quote his own words on this subject, to this effect: "that he regarded this as a monument to the truth of the Christian religion, which shall endure to the end of time."

The edition of Ulrici's Strauss, which he superintended, translated and furnished with an introduction, is a work of immense practical value. It is small in form, but on this account, not less, but more valuable. Ponderous volumes, like heavy artillery, are hard to manage, and have but few readers, but the smaller ones, which you can take with you to the fireside, are popular and effective with the largest number, like the small arms in the close and well-contested battle. The reader of the introduction contemplates with wonder the immense, almost boundless extent of the author's reading in physiology and philosophy. As he was regarded and called in early life a "voracious" reader in literature and the department of the imagination, so his appetite in later life was equally insatiate in physiology and philosophy. He seems to have sounded with his plummet the subject in its profoundest depths, and widest extent, and after all his studies he remains the Christian philosopher still. It is gratifying to find a gentleman of such breadth of culture, defeating, on their own soil, and with their own weapons, the enemies of truth, of God and of man. He is, in his own peculiar style, severe on materialism, and still more severe on Strauss, the great advocate of infidelity and atheism. Speaking of the union of the supernatural, everywhere with the natural, in Butler's line of thought, but his own words, he says: "Science moves ever toward the proof, how supernatural is the natural; religion moves toward the proof, how natural is the supernatural. For nature, in the narrow sense, is in her spring, supernatural." To expose such a system as materialism "would involve the compression of a world to the dimensions of a pea." "Without the metaphysical spirit, the geologist possesses the penetration of an artesian auger, no more." "The intellectual beats the material in all long races." The "new faith" of Strauss is characterized "as conscious matter, reverencing and worshiping unconscious matter," "as reason bowed at the altar of unreason, which had given it being;" as "without God, without Providence, without spirit, freedom or accountability;" "recognizing no creation or redemption or sanctification;" "no heaven, no hell, * * * whose last enemy is not death, but immortality, its goal, extinction." These and a long list of other features, severely yet truthfully present, in the language of the author, the repulsive deformity of this proposed "new faith."

The volumes, on which the Doctor's fame will chiefly rest, are the three

which have been mentioned. "The Conservative Reformation;" "Ulrici's Strauss" "Berkeley, with Notes," and the translation of "Tholuck's Gospel of St. John." Through these, with the many and varied essays, articles for encyclopædias, editorials, lectures at the Seminary and University, sermons published or heard, and the large number of young men whom he helped to educate for the ministry, the other learned professions, and practical life, will cause his influence to be felt, for good, through all future time. Throughout the forty years of his very active and laborious life—had he lived, forty years this day—in imitation of the Great Teacher, "he served his generation faithfully, according to the will of God," and he will be held in everlasting remembrance, as one of the great benefactors of the race.

Our subject would be incomplete, did we not speak of his excellent qualities as a Christian man. Scholarly acquisitions are often tarnished, by moral, or personal defects, or obliquities. It was not so with our friend. The grand elements of his character were harmoniously united, with a natural simplicity, and an affluence of kindly feeling. He was very condescending towards inferiors, and extremely fond of children, whom he could most successfully entertain and instruct. In his addresses to them he laid aside all that was repulsive, became one of them, disarmed all their fears, and attracted them to himself. Nor was this attractive power limited to them; it was general. The extent of it was realized fully since his lamented death. Friend and foe, the aged and the young, those of the same belief with himself, as well as those who occupied positions in theology directly opposite to his own; officers of the churches he served, and gentlemen associated with himself in public bodies, have, with great unanimity, testified both to his general excellence, as well as the warmth of heart, by which he drew them to himself. One, eminent in position, but often opposed to him in debate, speaks of him as "cordial, genial, magnetic and brilliant, often winning his way to hearts that were closed to others, and forming personal attachments which no changes of time or circumstances could break." Such a man could not fail to be respected and beloved.

But the bowstring, after long use, when subjected to extraordinary tension, will snap asunder. So it was with our departed friend. There is a limit to human exertion, and our bodies and minds will not endure indefinite pressure. The superabundant labors, apparent in what we have said, but more fully known to his associates, together with the anxieties, sorrows, disappointments—greater, because kept to himself—which his friends knew but did not venture to allude to, out of regard for his feelings, by degrees brought his manly form to an early grave. We will not draw aside the veil which conceals these special troubles from the public gaze, to which he never himself made any allusion, except to say, "the heart knoweth its own bitterness." They are too sacred for publication, but they exerted no little influence in gradually undermining his vigorous health. The first intimation of any serious illness was communicated to the writer by a friend of the Doctor, who visited Germany with him, and

was his almost constant companion for three months. The next communication was made by his family physician, who remarked at that time, that the only relief for the Doctor would be total cessation from work, but that mode of relief his multiplied engagements, and his conscientiousness did not allow him to adopt. He acted, as far as possible, in accordance with the advice of the physician, and spent the two succeeding long vacations of the years 1881 and 1882 in Canada, returned with his health recruited, but when his double duties in the two Institutions in which he was engaged, were resumed, he again lost ground, and it was apparent that the disease was preying on the vitals of his system. On his return from the last trip, in answer to a question of one of his friends as to his health, he replied with sadness, as though looking forward to an unfavorable result, "better, but not well." The truth of this became painfully manifest when he resumed his duties in the University. He was very far from being well. His associates soon observed that his vivacity and vitality, and his powers of endurance were rapidly decreasing. Especially marked was this decline in the daily chapel services. Each succeeding day, through increasing weakness, he brought his chair nearer to the reading desk, until the day before he was ordered by his physicians to relinquish all his duties, they were placed alongside of each other, and it was with difficulty he could stand up to perform the devotions. With such Christian fortitude did he continue to discharge his duties during the progress of the disease to its final issue. His principles would not allow him to forsake his post, until his powers were exhausted.

The writer now believes, the Doctor was fully conscious of his approaching dissolution, for he could not take sufficient nourishment to support life, and, besides this, the tenderness and deep pathos of his prayers, whenever allusion was made to death, disclosed the thoughts and feelings within. The writer conversed with him, for the last time, the day before he completed his official duties. He bade farewell to him, as he thought, for a few days, in front of the University, at the close of the recitations for the day; it was with difficulty that he moved his exhausted body, yet the writer will never forget the almost angelic tenderness and sweetness of his language and his looks.

Two days after this he was ordered by his physicians to take his bed, and, contrary to the expectations of all, he declined more rapidly than before, and two weeks subsequently, when the new year 1883 had but commenced, January 2d, amid his sorrowing friends, without much suffering, his noble spirit, sustained by the faith and hopes of the Gospel, was conveyed to the bosom of his Saviour, whom he had loved and served so well.

The removal of such a man must be deeply mourned, for his place cannot readily be filled; but we may comfort ourselves with the thought, to which the Provost of the University gave utterance in the chapel, two days after his death, that as he was suffering from an incurable disease, he could do no more on earth, his work was done, and well done, he had secured

the victor's crown. We recall to mind, at this point, the distinguished Grecian philosopher, Socrates, surrounded by his weeping friends and pupils, whom he was reproving for their sorrow, and endeavoring to console with his own joyful hopes for the future world as he was bidding them farewell; and we can thus think of our Christian philosopher addressing us, from the glory he has attained, in words used by himself, many years ago, in some reflections on the Transfiguration: "Why do we think of the parting pressure of the hand, the last words of love, the dying moan, and not of the crown, the communion with Christ, their eternal repose, and our re-union with them? Why, with desolate hearts, will we continue to stretch our hands to the home of their rest and cry, come, come to our arms? Blessed be God, that he will not hear our prayers. Blessed are the departed, that we cannot recall them from their joy, or wound their hearts by the knowledge that we are willing to disturb their bliss. No, it is not good to be here; we know not what we say."

*Fourth Contribution to the History of the Permian Formation of Texas. By E. D. Cope.**

(Read before the American Philosophical Society, March 16, 1883.)

PISCES.

ECTOSTEORHACHIS CICERONIUS, sp. nov.

The genus *Ectosteorhachis* Cope, is known up to the present time from ichthyolites, which do not exhibit the interior details of the structure of the skull. Several portions of crania having recently come into my hands, I am able to add some important features, and a new species, which I name as above.

The base of the skull consists of ossified parachordals, which embrace the chorda dorsalis posteriorly and are continued for a short distance posteriorly as a tube. Anteriorly the chordal groove is open. Trabeculae not ossified. The cranial structure is an excellent illustration of a permanent embryonic type. Above and in front of the opening for the chorda, the neural canal enters the groove. The parachordals are subtriangular, presenting one angle forwards, and having the internal side that bounds the groove straight and longitudinally grooved. The anteroexternal side is oblique and nearly straight, and is overhung by the osseous roof of the skull. These characters are identical in both species.

The *E. ciceronius* differs from the *E. nitidus* in having a narrower inter-orbital region, and in the possession of small tubercles of ganoine on the posterior parts of the superior surface of the skull. These are seen on the sides of the surface, and are quite small, not numerous, and

*The third contribution can be found at page 47 Proceedings of the Society for 1882.